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THE
MISSIONARY HERALD.

VOL. XCII.—AUGUST, 1896.—No. VIII.

ON the cover of this number will be found the notice of the next Annual Meeting of the American Board, to be held at Toledo, Ohio, October 6 to 9. The friends of this section of the Interior are anticipating with much pleasure the meeting, and are making ample preparations.

IT is with great pleasure that we welcome the return of Miss Abbie B. Child, the Home Secretary of the Woman's Board of Missions, after her absence of nearly a year in visiting our missions in other lands. Passing by way of Spain and Austria to Turkey, she afterwards visited the Marathi and Madura missions, three missions in China, and Japan. The letters from all these sections speak in most cordial terms of the pleasure and profit derived from her coming. At least one of our missions has recognized by formal vote the value of her presence and services. The benefit will be mutual, as we doubt not our Woman's Board will find in the services during the coming years of its valued Home Secretary.

WE call special attention to a brief extract from the *Chinese Recorder*, with comments by Dr. Griffith John, to be found among the Notes from the Wide Field.

It certainly is a time of great hopefulness in connection with evangelical missions within the Chinese empire. Dr. John has also made a remarkable statement in reference to Chou Han, the notorious author of the multitudinous books and tracts and placards against Christianity and foreigners, which have been so widely scattered and have had such a powerful influence in China, especially throughout the province of Hunan. We have heretofore referred to the gross and blasphemous character of these publications, and to their effect in inciting the people of Hunan to bitter opposition to all Christians. Though unreportably vile, so that the Chinese authorities have denounced them, it has seemed impossible to prevent the circulation of these publications of Chou Han. But Dr. John now reports that a great change has come over this man, and that he is reading Christian books, has given up worshipping idols, and has severed his connection with his former anti-foreign and anti-Christian associates. Two brave Christian Chinese are preaching and selling books in the province of Hunan, and one of them reports that nothing but fear keeps Chou Han from going to Hangkow to visit the missionaries. Dr. John has written several times to Chou Han, sending him books, religious and scientific, and he asks others to pray in hope with him that this Saul may be changed into a Paul.

DISTRICT SECRETARY HITCHCOCK, of Chicago, has proposed a scheme which he terms "The Sunday-school and Christian Endeavor Quick Relief Fund," to be **A Quick Relief Fund.** applied at once to the support of native preachers and teachers who are now left unsupported by reason of the reductions in the appropriations of the American Board. If 2,000 Sunday-schools and 2,000 Christian Endeavor Societies in the Interior should each give five dollars by the first of September, these native agents could be retained and fruitful work now well in hand need not be given up. This could be easily done, and we trust these schools and societies will respond quickly.

If any one has lingering doubts in regard to the truthfulness of the accounts that have appeared in the newspapers as to affairs in Turkey, he might well read **A British Consul's Report.** a British Parliamentary paper, just issued, containing the report of Vice-Consul Fitzmaurice. It seems that this agent was appointed, on a suggestion of the Sultan himself, to investigate the subject of the alleged forcible conversions to Islam. It was affirmed that these so-called converts had "found salvation of their own free will," and in order to prove it, the government proposed that an inquiry should be made by two of its officials and by a third man to be nominated by Sir Philip Currie, the British Ambassador at Constantinople. The plan was accepted, and Mr. Fitzmaurice was selected by Sir Philip for the task. Were it prudent we would be glad to publish this report. As it is, we can only refer our readers to it. Mr. Fitzmaurice found great difficulty in getting testimony except in private. Many dared not tell what they knew. He found overwhelming evidence that in numberless cases it was made quite clear to Christians that to espouse Islamism was the sole escape from instant and horrible death. He puts the number of forced converts at considerably over 6,000. This was in the region of Oorfa, Beridjik, and Adiaman, and the consul estimates the number of Armenians slain at Oorfa as 8,000.

Matabeleland. AFFAIRS in Matabeleland are in an exceedingly disturbed condition. The native rebellion has now lasted nearly three months and thus far apparently no effective action has been taken to suppress it. It is supposed that there are about 12,000 fighting Matabeles, divided into five bands, or impiis. Some of these are the remnants of Lobengula's old regiments. Aside from their desire for independence, they have been greatly excited by some adversities which have come upon them—a plague of locusts, a long drought, and especially by a disease among their cattle, the rinderpest. The native priests declare that these plagues are caused by the presence of the white man, and promise that should the Matabele resist these foreigners the white man's bullets would be turned to water and the locusts would be driven away. It is said that nearly 300 white settlers have been murdered. This rebellion has extended into Mashonaland, and the country around Ft. Salisbury and Umtali is in a state of revolt. This region is not very remote from our mission stations in Gazaland, but we do not anticipate any disturbance near Mt. Silinda, although many British troops have been landed at Beira, the port from which our missionaries depart for the interior. These troops, however, move up the Pungwe River instead of the Buzi, and so do not pass near our mission stations.

THE receipts of the American Board for the month of June and for the ten months of our current year occasion much solicitude. We beg our readers to give them careful consideration.

	June, 1895.	June, 1896.
Regular donations	\$29,720.24	\$29,265.90
Donations for special objects	2,305.18	3,165.02
Legacies	4,569.32	3,476.52
Total	\$36,654.74	\$35,907.44
	10 mos. last year.	10 mos. this year.
Regular donations	\$336,149.97	\$325,642.46
Donations for special objects	35,305.23	35,365.00
Legacies	126,685.35	108,512.92
Total	\$498,140.55	\$469,520.38

For the ten months the DECREASE in regular donations has been \$10,507.51; *increase* in special donations, \$59.77; DECREASE in legacies, \$18,172.43; TOTAL DECREASE, \$28,620.17.

We cannot believe that our Congregational churches in the United States wish us to curtail our work more than we have. When these figures reach the churches there will be but about thirty days before our books must close for the year. Let every church treasurer make prompt return of all money at hand. Sums of money, large or small, in the care of Sunday-schools or Endeavor Societies, should be forwarded before the first of September. Then we trust that the many friends of missions will find an ability to do yet more for the relief of our work and thus enable us to close this year with courage and inspiration. Our missionaries will scan with eager eyes the financial report which the churches require us to make. May not the last month of our year prove the best of all and revive the enthusiasm under which our debt was grandly lifted, and the consecration that sent so many thousands of dollars to Armenian relief.

At this time of writing we have no details as to what has occurred at Van in Eastern Turkey beyond the telegram from Dr. Raynolds, received June 25, in which he says, "After nine days of disturbances, comparative quiet restored; Americans safe." Early in May there was no special apprehension of an outbreak. At that time, contrary to all efforts of the government and the missionaries, villagers from regions far and near kept pressing into the city by scores and hundreds. They were driven in because of poverty and terror. Dr. Grace Kimball reports that in the Industrial Bureau, during the month of April, work was continued, save that the manufacturing department had been suspended for lack of raw material. In this department 1,150 persons had been employed, supporting 3,300 persons. Four ovens were in operation, using fifty bushels of wheat daily. Nearly every evening from twenty to 400 or 600 villagers were found in the streets, hungry and homeless, and were furnished with bread. The summary shows the approximate number helped at the central bureau as 15,230. At the time this report was written, May 1, relief parties were being sent to the outlying groups of villages, embracing 196 villages, taking with them about \$3,000 worth of provisions. Dr. Kimball says: "Blessings by the thousands are constantly called down on the relief work. Many times have we heard it said, when some rumor of personal danger to the distributors had gone abroad, 'Nothing can hurt you; the prayers of thousands of poor people make you invulnerable.'"

WE have received a translation of the charges against Mr. Knapp, which have been forwarded by the Turkish Minister of Foreign Affairs to the United States *Chargé d'Affaires* at Constantinople. It will be remembered that Mr. Knapp, though officials sought to get him out of the country without submitting to a trial, has remained at Constantinople, demanding that formal charges be made and that there be a judicial investigation. Of course the Turkish officials cannot object to our printing these charges, inasmuch as they themselves have made them, and we print them here without comment, save to say that by their absurdity they refute themselves, and that if twenty-two persons have been found to make depositions of this sort they must have been placed under severest duress. Whatever judicial examination may have been made at Bitlis, it was entirely without the knowledge of Mr. Knapp or his friends. Here are the charges:—

“This missionary, who was one of the principal mainstays of the Huntchagist committee at Bitlis, indulged in all sorts of subversive intrigues. It was at his instigation that Armenian agitators provoked disturbances in the province. In fact this missionary was always in correspondence with Armenian leaders, among whom was Hampariscom (*alias* Moorad), chief of the Sassoun and Telori insurgents, in order to stir up trouble with a view of creating an Armenian principality in Asia Minor, and used to send to Sassoun and elsewhere, under the pretext of distributing aid, emissaries who were charged with the mission of giving most pernicious counsels to the inhabitants. Incited by him, the agitator Horsep, son of Garabed, and several of his Armenian companions had attempted in the open street of Bitlis to forcibly abduct a Koordish girl from her parents, at the same time calling the latter by the most abusive names and blaspheming the Imperial Government and the Mussulman religion. This missionary in company with certain agitators used to hold meetings at his house, or in the churches, or at the bishop's residence, in order to prepare the Bitlis incident. It is he who had vagrants in his hire and armed them, that troubles might be provoked. He encouraged the credulous Armenians to attack the mosques during the Friday prayer and to kill the faithful, to assassinate Mussulman officials and notables whom they met in lonely places, and to urge such of their own nationality as were faithful to the Imperial Government to refuse to pay their taxes, and to address such language to the Mussulmans as would tend to excite them. In one word, he did his utmost to disturb order and peace. He acted as intermediary in the exchange of guilty correspondence, propagated the most revolutionary ideas, and spread abroad sensational rumors. Refusing to conform to the regulations governing public instruction, he tried to inculcate subversive principles into the minds of his pupils and sought to induce the Armenians to embrace Protestantism. He persuaded those of them who occupied public places not to go to their posts. It was by the alarm signal, given by means of a bell which he had installed near his house, that the Armenians shut their shops and attacked the mosques at the time of the Bitlis disturbances. The Armenians, Hamazap, Serpe, and Momprey, the latter Mr. Knapp's servant, who wounded a certain Kavork Agha Bakalia, have testified before the examinary magistrate that they committed this crime under orders from missionary Knapp, who promised to give 100 pounds to whomsoever

succeeded in killing one or more members of the Bakalian family, and to provide for the future of his wife and children. They have further testified that it was George Knapp himself who furnished the revolver used in the perpetration of the crime. It is also stated in their depositions that this missionary was aware of revolutionary plans of the Armenians, and that he had advised them to assassinate some of their fellow-Christians in order that the crime might be attributed to Mussulmans. Quite recently Mr. Knapp has used abusive language towards the Mussulmans passing in front of his house, and has sought to provoke the Mussulman population to fresh troubles. All these facts are established by judicial examination. Besides Hamazap, Serpe, and Mr. Knapp's servant, the persons whose names follow have also made depositions against this missionary." (Here follow nineteen Armenian names.)

THE terrible tidal wave which followed an earthquake in northern Japan is said to have destroyed 50,000 lives, while many other thousands sustained more or less injury. We have not as yet received any letters from Japan in reference to this sad disaster, inasmuch as it occurred in a region where the American Board has little or no work.

WE learn from Honolulu that Captain Bray arrived at that port on June 30, having been brought from Ruk to Ponape by the *Logan* and coming from thence in the Spanish steamer via Manila and China. Captain Bray remained with the *Logan* till the tour of the Mortlocks was made, after which Mr. Price came with the vessel to Ponape, where the *Logan* remained one week. Mr. Price was courteously treated by the Spanish governor, but was not allowed to have any intercourse with the natives on Ponape. Captain Bray spent a month as the guest of the governor before the steamer was ready to sail for Manila. We shall hope to have some details of the tour through the Mortlock group in season for our next issue.

THE Chinese statesman, Li Hung Chang, has been received both at Moscow and Berlin with somewhat effusive display of regard, and he is now on his way, via France and England, to the United States. It is easy to explain the almost royal honors which were extended to him by Russia and Germany. But the man is worthy of honor among the nations that have no political ends to serve. For more than a quarter of a century he has wielded an immense influence throughout China. A man of great ability and of progressive ideas, he has sought, though often in vain, to awaken his country from her lethargy, and introduce some of the elements of Western civilization. The most questionable point in reference to him is his immense wealth. No extraordinary avenues of gain appear to have been legitimately open to him, yet it is said that since he has been Viceroy he has become the wealthiest individual in the world. Professor Douglas, of England, suggests in the *London Times* that the extraordinary reception given the Viceroy in Europe will be regarded by the authorities at Peking and by multitudes of the Chinese as evidence that the "outer barbarians are still suppliants before the throne of the Son of Heaven," and that this may lead to a revival of the contempt for foreigners which has hitherto marked Chinese policy. We doubt not that this statesman will be received with due respect when he comes to the United States.

THE London Missionary Society has arranged to send its Foreign Secretary on a deputation to its missions in the Pacific Islands, including Samoa, the Hervey Islands, and New Guinea. Visits like this of executive officers to the mission fields are among the wisest expenditures of missionary boards.

A CENSUS of Christian charities in Japan has been prepared by Rev. Mr. Pettee, of Okayama, and the report comes to us on a large sheet printed at the Okayama Orphan Asylum. It is the first census of the kind, and is issued tentatively, in the expectation of speedy revision. But here are given the names of 37 schools for the poor, having 1,317 pupils; 6 "homes" for various classes of persons, having 106 inmates, besides 22 orphanages having 1,189 inmates. There are also reported 16 hospitals, and 4 institutions for the Ainu. Some of these charities were organized and are supported by missionary societies, but the greater portion owe their origin and maintenance to individuals or churches, native or foreign. The showing is certainly very excellent.

THE following statement was issued by the Secretary of the Armenian Relief Committee of Great Britain, under date of London, June 22: "Carefully compiled statistics, taken from reports submitted by American missionaries, French and British consuls, and Roman Catholic clergy, show that in the Asiatic provinces of Turkey there are no fewer than 500,000 men, women, and children who are in a distressed condition, many thousands of whom are absolutely destitute. The response to the appeals made by this committee has enabled £50,000 to be distributed under the direction of Her Majesty's ambassador in those districts where succor was urgently needed, and which were accessible to the agents of the twenty local depots charged with the distribution of food, seed corn, and clothing. The continued support of the public is earnestly solicited. The work is entirely non-sectarian, and Sir Philip Currie has full discretion in allotting the funds remitted to Constantinople."

THE International Missionary Union held its thirteenth annual meeting at Clifton Springs, N. Y., June 10-17. One hundred and twenty-seven missionaries and ex-missionaries were present and participated. These represented twenty-one countries and sixteen missionary organizations. The sessions were full of interest, but the spiritual tone and uplift, it is said, were not quite equal to those of some previous meetings. Some forty missionaries who are intending to return to their field during the coming year sat upon the platform on the last evening, and each, in a brief and pointed address, spoke of his work, his faith, and his joy in returning. It was an impressive service. The constitution of the Union has been exceedingly simple. The time has now come when the usefulness of the organization demands the safeguard of a fuller constitution. Steps to this end were taken at this meeting. The constituency is constantly changing, and there is a liability of its being made use of for personal ends rather than for the great cause of foreign missions as a whole, and for the spiritual inspiration of all who may attend. Much credit is due to those who have wisely conducted it hitherto, and great wisdom is necessary for its future guidance.

NORTH CHINA COLLEGE.

BY REV. CHAUNCEY GOODRICH, D.D., OF TUNG-CHO.

THE North China College, though located in Tung-cho, a few miles from Peking, was born in New York City in 1889. The reasons for its existence are as clear as sunlight. Mission work in China by American churches had already been prosecuted for more than sixty years, and it was time for an institution to train up preachers and teachers. The picture given below of the main building represents the love and gifts of thousands of children, and of many others. The large company of owners will be glad to see its shadow, and to look for the bricks they have built into it. Some 20,000 (?) bricks belong to the children. How much love and how many prayers those bricks suggest !

Williams Hall is a substantial and comely brick building 200 feet long and two stories high, besides attic and basement. On the ground floor a hall



WILLIAMS HALL, NORTH CHINA COLLEGE.

runs through the entire length from north to south, on either side of which are the dormitories, thirty in number, accommodating ninety students. There are two halls from east to west and two stairways to the second story. This story is occupied by a large hall in the centre, used at present for a chapel, an assembly room, class rooms, rooms for apparatus and laboratory, reading room, and rooms for teachers. The whole is heated by a furnace, built and most carefully packed and marked by a gentleman in Boston. The basement is partly occupied by the kitchen and dining room.

The building cost \$14,000, one half of which came from private gifts in America, — the largest gift (\$2,000) coming from a lady who has learned the sweetness of love and sacrifice, — while the remaining \$7,000 came from the sale of Williams' Dictionary (Chinese-English), the blocks of which were presented to the mission by Dr. S. Wells Williams. Most appropriately this first building bears his name. Let me stop here to say that, near the time when American missions were commenced in China, a missionary collection was taken up, and on the plate was a stray bit of paper bearing the words, "I give my two sons." She who dropped in that paper, whose heart went into those few words, gave

a son to Syria and another to China. And in giving this son to China was the beginning of the North China College.

In the High School and College departments there are at present over seventy students, and with the incoming class the building will be full. We are still near the beginnings, and it is plain that, with a normal growth, we must soon have other buildings and enlarged facilities for better work. All this the Master knows, and he sent us, a few months since, through a dear servant of his, a magnificent gift, namely, \$25,000 in hand and \$10,000 as an endowment fund. How much this gift will accomplish! Already we see in vision a brick wall, which is an absolute necessity, built around the entire twelve acres, in place of the mud wall annually dissolving with the summer rains. We see two more houses erected for teachers, some final work done on Williams Hall, more apparatus



READING ROOM, NORTH CHINA COLLEGE.

procured, the campus fitted up in better condition, and perhaps a "Tank Hall," rising over against Williams Hall, and, if the money should go far enough, a chapel. For this gift, dropping right down to us out of the skies, we are still singing a hallelujah chorus.

What next? We are anxious that the whole burden of the college should be removed from the American Board, and the entire running expenses met by an adequate fund. Even in these trying times we see \$10,000,000 and more annually given to American colleges, and we wonder whether there are not some large-hearted, free-handed, broad-visioned givers who will lift the college into independence, and start it upon a new era of prosperity and usefulness; givers who, not contributing less to the great work of the Board, will rejoice to provide an endowment for a college which will be doing its greatest work for one of the greatest of nations when the donors shall have found their crown.

A SUNDAY IN AINTAB.

IN the last number of the *Missionary Herald* allusion was made to the visit at Aintab of Prof. J. Rendel Harris and wife of Cambridge, England, and to the profound impression made in that city by their presence and addresses. We find in the *British Weekly* of May 21, under the above heading, a letter from Professor Harris, well known as an eminent New Testament scholar, describing his visit at Aintab, and specially referring to the services of the Sabbath he spent there, April 26. In this letter he says: "What I want most to tell you of is the remarkable religious phenomena that are before us here. The first result of all these horrible massacres has been to draw together the various bodies of Christians, and to accomplish a religious unity such as no councils could ever have found a basis for. An Armenian Protestant pastor in Constantinople had predicted to me that, in view of the reconciliation that was going on between the Protestants and the Old Armenian Church, the evangelical preachers of the one would soon be occupying the pulpits of the other. Yet I hardly expected to see this so soon fulfilled, still less to be myself a small factor of the fulfilment. But here in Aintab the thing is an accomplished fact, for which praise to God. Yesterday my wife and myself addressed congregations amounting altogether to about 11,000 people, in different churches; and this alone is sufficient to make the day one of the most memorable in our lives."

Professor Harris speaks of causes which have coöperated to produce this result, referring especially to the solidifying influence of an awful persecution, and the sympathy and help received from European and American Protestants. Of the services on Sunday, April 26, Professor Harris gives a somewhat full report. Dr. Fuller had been invited to preach at the high mass at the old Gregorian Church, and he obtained permission to have Professor Harris share the privilege with him. Professor Harris says: "It was the first time that either of us had had such an opportunity. The service began long before daybreak, as the ritual alone occupies about two hours, even when it has not a couple of Protestant sermons intercalated in it. When we reached the church, between five and six A.M., we found the service already well advanced. But what a sight! From end to end of the building a sea of heads; the men stood, of course, as there are no seats, and I need not say that the capacity of a building is vastly increased when the people stand, or sit close packed on the floor. Away in the galleries, behind lattice work, was a throng of women; while a glance overhead at the lantern showed that a female crowd were also listening on the roof. I suppose there must have been 3,000 people present, and another thousand in the courtyard unable to enter. When the first sunbeams fell on this crowd within the church, with their red fezzes, blue jackets, and striped shirts, it made a fantastic sea of color that is not easy to describe." In the middle of the Gregorian service one of the clergy read a list of subscriptions for the poor, in most cases in the form of thanksgivings or requests for prayer. Among them were no less than four donations made in thankfulness for the return from Zeitoon of Dr. Shepard, of the Medical College at Aintab.

When the time for the sermon came, Dr. Fuller spoke extemporaneously and Professor Harris says: "The people listened with breathless attention, and

often, by a murmur of sympathy and rush of tears to the eyes, on a responsive amen, expressed their appreciation of what was said. I was back in Antioch by this time with Chrysostom." Professor Harris then made an address, after which the regular Gregorian service proceeded.

At noon of that day 3,000 women crowded the same church, when Mrs. Harris addressed them. In the afternoon appointments were made at two Protestant churches, at one of which the Gregorians were present, bringing their altar, with censer, which was set up in front of the Protestant pulpit. After their usual form of vesper service, the Protestant worship began. The building was filled with a dense mass of people, long before the appointed hour. In the mean time, at the other Protestant church 3,000 people were assembling. Professor Harris says: "How they listened! First their own pastor preached them a closely reasoned discourse on the necessity for progress in the interpretation of Christianity; and then I concluded, going home with my mind full of blessed astonishment at the things which I had seen and heard."

These extended quotations present the impressions, not of a missionary who might be supposed to look with too great hopefulness upon what is transpiring, but of a calm and thoughtful scholar who describes what he himself witnessed, and was profoundly convinced that a deep and most hopeful religious movement is now going on in Turkey.

REV. SIMEON F. WOODIN, OF FOOCHOW, CHINA.

BY REV. C. C. BALDWIN, D.D.

THE sad news of the death of this beloved missionary was recently received from Mrs. Woodin, who is residing with her son, Rev. H. P. Woodin, pastor of the Presbyterian church at Amenia, N. Y. Mrs. Woodin writes:—

"His illness was very short, and the end sudden and unexpected. It was his old enemy, malarial fever, that we hoped the last six months had somewhat conquered, that at last caused his death. Not until the evening of Saturday, June 27, did the doctor pronounce him very ill, and not more than an hour and a half before he breathed his last did we realize that a crisis had come. He was too weak to talk much, and we had no good-by words. There has been great mercy and tender love in the trial, both to the dear one taken, and to us who are left; a short illness, no pain nor suffering, only weakness, in the midst of his family, with four of his children around him; no struggle, just a quiet laying down of life from sheer weariness."

Simeon F. Woodin was born at Green River, Columbia County, N. Y., May 11, 1833; graduated from Williams College, 1855 and Union Theological Seminary, 1859; married Sarah L. Utley, daughter of Rev. Samuel Utley, August 10, 1859; ordained and appointed missionary of the American Board to China, sailing from New York in September, 1859; arrived at Foochow, February, 1860; died at the home of his son, Rev. H. P. Woodin, Amenia, N. Y., June 28, 1896, of malarial fever.

Thus passed away this faithful servant of Jesus. He died, as we may well say, in the midst of abundant labors on a hard wrought field. My first acquaintance with him was at Union Seminary, where I responded in person to his inquiry

about Foochow. He soon decided to go to that mission field. We went with our wives, sailing ship round the Cape, they on their first, and we on our second term of service. It has been our privilege, during the intervening period of over thirty years, to be intimately associated with them in Christian service. Our brother had some rare qualifications for his work.

He had great simplicity, and directness of purpose, which was often concealed under an apparent hesitation as to right methods. This was due, it would seem, to an honest effort to probe a subject to the bottom. Associated with this trait was keenness of perception of motives and character in the native mind. He oftener "hit the nail on the head" in this estimate than otherwise. The combination of these traits gave him ample scope and wonderful advantage among such a people as the Chinese. He was a persistent worker, and his whole life seemed to say, "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before." And he brought to his tasks an unwavering faith, often declaring that "no work wrought for Christ could be vain or unaccepted." This was equally true of him in our darkest hours, when hope seemed near to giving up the ghost.



Mr. Woodin was a plodder in one of the best senses, with a latent force hid under a very easy and quiet manner. The natives did not fail to discover this — to their profit often, and sometimes to their *profitable* cost as well. And I must not fail to notice a quaint originality in his expressions, which gave much point and a peculiar strength to his conversation and public addresses. He used to say that "Christ loved us better than we loved ourselves," and that "we had a capital chance to serve him in this world."

This dear brother will be sadly missed from the work, for his place cannot be easily filled at once. He seemed full of love to Christ and his cause. His varied graces have left their impress both on Christian and heathen, for his influence has been widely felt. His spirit of benevolence and helpfulness has always been in lively exercise, and has endeared him to many in their time of need. His public addresses made their mark on many minds, rising not rarely to heights of eloquence which riveted the attention alike of missionaries and natives, and bringing distinctly to view the truth impressed and the glowing love of the speaker.

A long paragraph might be added regarding his varied labors during his thirty-five years in and about Foochow. Let it suffice to say that he labored in various educational departments, in the preparation of books and tracts, and in committees for translating and revising the Scriptures in the colloquial. Besides, and in connection with these, we have his wide evangelistic service in preaching and itinerating, in which and in all seasons he worked diligently from love to Christ and to save souls.

MISS ANN ELIZA FRITCHER, OF MARSOVAN.

BY MISS FANNIE E. WASHBURN.

AGAIN, and for the third time in recent weeks, is the missionary circle of Marsovan, Turkey, brought to our notice by death; Miss Fritcher having been released from earth, after a distressing illness, on Saturday evening, June 27, at Walden, N. Y. Although for nearly three years in this country, she was so long identified with that station that as yet we can hardly think of it as not including her. Her connection with it began in 1863, when she went to take charge of the Girls' Boarding School of the Western Turkey Mission, then about to be transferred from Constantinople to Marsovan. There was delay in accomplishing the change, and meanwhile Miss Fritcher went temporarily to Harpoot to fill a vacancy in the Girls' School there. In 1865 the school in Marsovan was opened, with Miss Fritcher as principal. She held the position until eighteen classes had graduated, having more than 100 members; and all through Western Turkey, and even beyond, her pupils are to be found, who gratefully remember her abundant labors in their behalf, in spite of much weakness of the flesh. They cannot forget her beautiful voice, strong and clear in song and utterance, the bright word that provoked a smile and gained quick assent, her watchful oversight, her judicious administration, and the Sunday morning meeting in her room. Many of them have gladly placed their daughters under her care.

Rev. J. F. Smith, who died but three months before her, went to Marsovan at the same time, and together they labored for thirty years, he in the Theological Seminary and she in the Girls' School, in that rare fellowship that the missionary work is almost sure to develop. She nursed and petted his daughters in babyhood, and welcomed them as her associates in their young womanhood. Others of the missionaries who have worked many years by her side remain, and will tenderly recall her love for their children, her charming vivacity in speech, her liberality, her innumerable little kindnesses. The school, now so large and prosperous, in its fair new home that she never saw, will love to own itself the "fruit of her hands," and to remember the long years when, so ably and affectionately supported by her assistant teachers, she wisely and carefully laid foundations and made a course of study therein, a thing greatly to be desired by the people. Remembered by what she has done, she yet lives in the dark land she has helped to brighten.

Miss Fritcher was born in Millport, New York, February 2, 1831, and after studying in a private school in Syracuse, she graduated from Mt. Holyoke Seminary and was subsequently a teacher in that institution. She entered the

service of the American Board in 1863, and returned from Turkey in broken health in 1893. She was a member of the Plymouth Church in Syracuse, and her funeral was attended in that church on Monday, June 29. At her own request the address of her pastor, Rev. Dr. E. N. Packard, was founded on the words, "God shall wipe away all tears from their eyes." What an abundant entrance this saintly soul has had into that tearless land!

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS.

BY REV. HENRY A. SCHAUFFLER, D.D., OF CLEVELAND, HOME MISSIONARY
SUPERINTENDENT FOR SLAVIC WORK.

It is a wonderful and inspiring thing to be able to accomplish two distinct and grand results, while engaged in the direct pursuit of only one of them. Such is the privilege of both the home and foreign missionary; and this is just what every man, woman, and child is doing who in any way aids our home or foreign missionary work. In furthering one you are really promoting both. You are doing what Joseph did when in saving Egypt he also saved alive his father's family, the progenitors of God's chosen people, and helped to carry out an essential part of God's plan for the establishment of his kingdom on earth and for the salvation of the human race. In helping to save America we are helping to save the world; in laboring to save other lands we are doing work whose reflex influence is essential to the salvation of our own country. What a marvelous thing it is thus to be working out God's glorious purposes of mercy with ever self-multiplying and cumulative power! When we work with God we do that always.

The history of Christ's church in this country during the last century abundantly proves the truth of the above statements. Where should we be to-day as a country if during these seventy years past our Home Missionary Society had not planted and nourished over 6,000 churches (1,600 of them being Presbyterian), and thus become the true source and inspirer of Christian activity in all directions at home and abroad? And who can estimate the blessing to the churches of our land of the missionary spirit which inspired Samuel J. Mills, at the Williamstown haystack, and sent forth and sustained such men and women as the Coans, the Judsons, the Scudders, the Goodells, and the whole noble army of heroes and heroines whose achievements have rivaled those of the apostolic age, and made it possible to speak of and hope for the reaching of all nations of the earth with the gospel? In one word, there can be no foreign missionary work without live and vigorous home missionary work, and there can be no live and vigorous churches in the homeland without the missionary spirit, of which some one has well said, "The very soul of our religion is missionary, progressive, and *world-embracing*; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder. That church is dead which is not anxious to preach the gospel to every creature."

In complying with a request for a short article on the interdependence of home and foreign missions, I cannot perhaps do better than to give a practical illustration of the subject which has come under my observation.

In 1872 the American Board determined to commence a mission among the Roman Catholics of Austria. Three missionaries were sent from this country — Rev. E. A. Adams, Rev. A. W. Clark, and the writer; the two former going from pleasant, useful pastorates in Connecticut on what some would call a quixotic errand. Indeed, one prominent pastor said that the new mission was useless, as the Old Catholic movement was sure to accomplish the desired results. Providentially led to settle in Prague, these missionaries directed their efforts chiefly to the reëvangelization of the people of John Huss. The difficulties encountered were formidable indeed: no recognition as being even Christians, no right to hold public church services or administer the sacraments, punishment threatened for distribution of tracts or Bibles. And when, in spite of these painful limitations, the truth began to win its way and Catholic Bohemians in Prague and some neighboring villages accepted the pure gospel of Christ as their guide to heaven, fierce persecution by the government broke out, and every effort was made to crush the infant mission and its work. Secretary N. G. Clark once reported that no mission of the American Board labored under the difficulties that beset the work in Austria. And though the limitations and opposition are by no means all removed, and the laboring force is small, yet through that mission the Lord has accomplished great things, both in direct results in the conversion of Roman Catholics, and in the gathering of twelve churches with 834 members (and that largely in parts of Bohemia hitherto bigotedly Roman Catholic), and in the encouraging and stimulating to missionary activity of the small evangelically minded element in the Bohemian Protestant churches. These are admirable results. But God's plan reached further. In his then inscrutable providence the two older missionaries above named were compelled, against their wish, to return to the United States and to remain here. About the same time the Lord laid the burden of the spiritual destitution of 25,000 Bohemians in Cleveland on the heart of Rev. Charles Terry Collins. The result was a call to the writer, in the fall of 1882, to commence missionary work among these people, and in the summer of 1884 to Rev. E. A. Adams, to commence a mission among the 40,000 Bohemians of Chicago. Our churches were just beginning to awake to a realization of the great dangers and urgent duties connected with the vast immigration into this country. By means of the foreign missionary work in Bohemia, God had prepared two workers acquainted with the language, history, character, and needs of a Slavic nation — one of our rapidly increasing foreign elements most difficult to reach with the gospel. Our National Home Missionary Society saw its opportunity and duty, offered to aid the newly started Bohemian mission, and thus entered upon a new line of work — that for immigrant populations, now divided into three departments, German, Scandinavian, and Slavonic, with a superintendent for each, and with 227 missionaries who have preached in foreign languages to thirteen different nationalities in fifteen different States (Report for 1894-95).

How essential is the evangelization of our foreign population to the stability and even existence of our free Christian institutions, and to the true welfare of this great country is strikingly manifest when we consider the startling fact that in all the northern part of our land we have no great American city. An increasingly large majority of the population of all our great cities is of foreign parentage.

In 1890 Boston had 69 per cent. of its population of foreign birth or foreign parentage ; Fall River, 86 per cent. ; New York City, 74 per cent. ; Cincinnati, 72 per cent. ; Cleveland, 76 per cent. ; St. Louis, 71 per cent. ; while long ago nine tenths of the population of Chicago was composed of foreigners and the children of foreigners. What this signifies of danger to our free Christian institutions it is not difficult to see. Of the vast armies of immigrants that are filling our cities and our land, but a small minority is in sympathy with our Christian principles, life, and work. The one great thing this country needs — the only thing that will save it from moral deterioration and ruin — is that the great masses, now uninfluenced by the truths for which the Pilgrim Fathers stood, be reached and transformed into true American Christian patriots, who will work, suffer, and fight for the cause of righteousness, of liberty, of humanity, of God. To accomplish this it is imperatively necessary that our churches take hold with a self-sacrificing zeal we have not yet known of the grand and pressingly important work of evangelizing the vast yet unreached majority of our foreign population. The Congregational Home Missionary Society has led the way into this work, which it has supported and enlarged to the extent of its ability.

Its missionary work for Bohemians soon extended to the Poles, much more numerous in this country than the Bohemians, and much more difficult to reach with the gospel truth, because they are much more bigoted Catholics. In 1890 missionary work for Slovaks (Hungarian Slavs) was commenced in Braddock, Pa., by Bohemians converted in our Chicago and Cleveland missions. The Slovaks are, for the most part, quite ignorant, but not nearly as bigoted as the Poles. The work among them has been wonderfully blessed, so that there is now a church of 100 members, the large majority men, in Braddock and vicinity ; and while all of these men were formerly drunkards, they are now all total abstainers. A couple of instances out of many very interesting ones may suffice to illustrate the wonderful change wrought in these people.

A woman in Braddock, when our missionary visited her and talked about the Word of God, pointed to her pictures and said those were her gods. But the brethren who lived next door to her often talked in the fields in the summer about the Word of God, and she began to listen from a distance, standing as though she were looking somewhere else ; then finally she approached them, and they lent her a Bible, and when she began to read, her husband, who was a terrible drunkard, found out about it, and beat her soundly. But she said, " Now I will buy myself a Bible, that I may live no longer like a beast ; " and she begged her husband to read to her the Word of God. He began, and both became children of God.

A man fifty-six years old, who had been in America twelve years, and who drank up all he earned and had not a single suit of clothes for a holiday, and could not read, drank every pay day until he had spent all his money. Very often the missionary admonished him, even on the street, and sometimes was abused with the most vulgar words. But finally this man's son took him into his house, when he had nothing with which to pay for his board, and nobody else wanted him. It lasted much over a year, until in August he was converted. And when he now bought himself a good suit of clothes he said, " If it had not been for the missionary I would perhaps not be alive ; now I have clothes such as a

Hungarian noble does not possess." And he was so happy that every one was rejoiced who saw his shining face.

The writer once attended an evening meeting in Braddock, when there were but fifty-seven church members, of whom eleven were engaged elsewhere in missionary work or studying in preparation for it, and although several members were at night work, sixty-seven persons were present in a hired hall, so close to the railroad that, when the frequent trains thundered by, the voice of the speaker was inaudible. When the leader gave opportunity for others to take part, thirteen brethren and sisters arose in succession, without allowing any awkward pauses, and prayed or gave joyful testimony to what God's grace had done for them. Of those converted in this field, one, now studying in the Slavic Department of Oberlin Theological Seminary, was sent to Johnstown, Pa., to work as an evangelist colporter! His conversion was peculiar. He had first come to the meeting to "see how many fools were gathered there," and after the meeting he said, "If that Bohemian talks like that again, I will give it to him." But when he reached home and looked into his Bible he exclaimed, "That Bohemian is all right; the Bible says so!" And going again, he was converted. In Johnstown he was instrumental in the conversion of a number of his countrymen, of whom two soon after returned to their homes in Hungary, where they began testifying to friends and neighbors of the necessity of repentance and conversion. The wife of one of them was so angry when she found her husband unwilling to drink and dance as formerly, that she wanted a divorce. The Lutheran minister and schoolmaster did all they could to stop the "Conventicles"; but the truth witnessed to by hearts and tongues on fire with love for Christ prevailed. That wife was converted; other hearts were won, and a fire was kindled in Hungary, a country in which religion, even among Lutherans and reformed Protestants, is little more than an empty form, which has spread until, in response to an earnest request from America, our mission in Bohemia called a converted Slovak, Mr. Horvath, a graduate of St. Chrischona Evangelist School in Switzerland, and appointed him its missionary to Slovaks in Hungary. Of him one missionary writes that "he is a jewel," and another testifies that he is a true man of God. Opposed and persecuted, he goes from place to place, carrying the life-giving truth to dead Protestants and bigoted Catholics, and God is greatly blessing his labors. It is a thousand pities that, in its financial distress, the dear old American Board has no funds with which to support this one missionary for two to three millions of Slovaks in his apostolic labors during the current year.

How eagerly and joyfully some friends of the two men from Johnstown welcomed saving truth appears from their letters from across the ocean to our missionary in Braddock. One wrote from Hungary: "We all together who have come to a knowledge of divine truth salute you, and rejoice that even from a far-off world God has sent us through your teaching from America a man who there learned God's truth, and through this man, Jan Gaj, enlightened our hearts, so that we have also learned to know the truth of God. Jan Gaj tells us of your Christian zeal and your teaching, and our joy is such that, if we had wings, we would fly to America. For Jesus' sake we beg you to keep on encouraging us by your letters that we may be strengthened in zeal for the Lord."

This simple narrative of Christian work for people of the Slavic race in Austria and America aptly illustrates the interdependence of home and foreign missions. Three despised and persecuted American missionary families sought in Bohemia to carry the gospel to the Roman Catholic population, little thinking that two of them would ere long be called to commence missionary work for the same people in America, and that the new work would, in its turn, lead to the starting of a missionary enterprise amongst the Slovaks of Hungary. Who can doubt that this is but the beginning of such blessed and divinely ordained action and reaction in these particular fields? Indeed, we already see the Slavic work in this country extending to another race, the Hungarian Magyars, and the small beginning among them making its influence felt among Magyar professors and people on the lower Danube. The same will doubtless prove true of Polish mission work on both sides of the ocean. What an encouragement and stimulus should it be to Christians to put forth all possible effort for the most effective prosecution of missionary work at home and abroad, when they can be sure that all thus done in Christ's name will go on acting and reacting, ever growing in power to bless and save mankind, until the whole human race shall be redeemed, and Christ shall see the travail of his soul and be satisfied!

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, SEPTEMBER, 1896.

Topic, LITERATURE AND MISSIONS.

Usual devotional exercises conducted by the leader of the meeting.

Suggested Scripture: Selections from Psalm 119; Isaiah 55.

Suggested Hymns: "O Word of God Incarnate." "Sing them over again to me, Wonderful words of life." "Break Thou the Bread of Life." "A Glory gilds the Sacred Page." "Sound, Sound the Truth abroad."

The Printing Press as a Missionary Agency. (Introductory talk of five minutes, by the leader.)

1. THE BIBLE.

- (a) The Work of Translation into the Languages and Dialects of the World.
- (b) The Work of the Bible Societies.
- (c) The Methods of Distribution.

2. CHRISTIAN LITERATURE ON MISSION FIELDS.

- (a) Text-books, religious and school, in Native Languages.
- (b) Tract Societies and their Work.

3. THE LITERATURE OF MISSIONS.

- (a) Its great Increase in recent Years in Volume and Quality.
- (b) The Value and Use of Missionary Periodicals and Leaflets.

PRACTICAL HINTS.

The first two topics would make valuable ten-minute papers; the third a five-minute talk. The mingling of the spoken word with the reading of prepared papers gives spirit to a meeting.

Literature may be obtained freely from our missionary societies for distribution at this or any monthly concert.

For helps in the program given above, see *Encyclopedia of Missions*, containing articles upon Bible Societies, Tract Societies, Translations and Versions of the Bible, also the Bibliography of Missions. *Missions and Science, The Ely Volume*, published by the American Board. *Report of the Missionary Conference*, London, 1888.

Letters from the Missions.

Madura Mission.

THE ANNUAL REPORT.

THIS report comes in very complete and attractive form, making a pamphlet of seventy-four pages. It is an inspiring story of patient work, upon which the blessing of the Lord has rested. The mission covers about the same area as the State of Massachusetts, with a population equal to that of Massachusetts and Rhode Island. One station has a population of a half million, scattered in 2,560 villages and hamlets. The foreign laborers on the field number 29, of whom 13 are men. The native pastors number 21; catechists, 139; evangelists, 15; Bible-women, 81; teachers, 305, and the medical agents, 24. The district has not suffered, as has been the case so often in previous years, from famine and pestilence. The present church membership is 4,581, 352 having united within the year on profession of faith.

CATECHISTS AND TEACHERS.

Within the Madura Mission there are 347 male mission agents, who are classed as "catechists and teachers," aside from 97 female teachers who are engaged in the schools. These constitute a most valuable evangelistic force, and the report of the mission for the past year speaks of them in the following terms:—

"The work of these two classes of workers is not identical, but oftentimes one individual does the two kinds of work indicated, preaching to his congregation and visiting villages on the Sabbath, while he teaches school the other six days. Many catechists are free to spend their

whole time in evangelistic work, while their wives, perhaps, teach small schools of Christian children. These two classes of workers comprise about four fifths of the entire force, and among them may be found the most and the least able; the university graduate and the primary teacher who can teach simple reading and perhaps work in fractions. Yet the one of low qualifications has an important work and lays the foundation, perhaps, of a graduate's knowledge. One reports: 'The wife of a catechist, feeling the importance of teaching the Christian children in her village, asked permission to do so, which was granted, the monthly salary being fixed at two rupees, or about sixty cents. She gathered twenty-four little ones into the church daily, and in four months' time they had mastered the long, difficult alphabet and could read words and short sentences. But the best part of their knowledge was the Psalms and other Scripture, which all had learned exceptionally well. The cost of keeping the school is ten dollars a year.' The following incident, reported by another, shows the steadfastness of a catechist. His young, promising daughter had just died of cholera, and the Hindus of the village came to sprinkle sacred ashes in front of the church and of the house where the girl died, as they had done in the case of other houses where inmates had died. The catechist came out and said: 'Take that stuff away; God has taken my dear child; let him take my wife, myself, and the rest of the children; I serve no other God.'

"In regard to the efficiency of a catechist, Mr. Perkins reports as follows:

‘There was a small congregation in an out-of-the-way place, consisting of about twenty-five people, poor, illiterate, and superstitious. We had never been able to send them a catechist, and though for some years numbered among us, they were in a very backward state. At the beginning of this year a catechist was placed among them and a little thatched church built. The change to be observed in the congregation now after nearly a year’s work is truly remarkable. The congregation has increased to seventy-five; they have abandoned many of their former habits; no work is done on Sundays, and the services are regularly attended. Though unable to read, and with mental life at a low ebb, it was refreshing and most encouraging to the missionary to hear these, perhaps to some, unpromising looking people repeat Bible verses and relate Bible stories. A still further evidence of their improvement and earnestness is found in the fact that they have endured no little persecution from their Maravar employers, who are irritated with them because they refuse to work on Sunday. “If you refuse to work in our fields on Sunday, you can keep out of them on other days,” is the order which has been enforced for some months. I do not hesitate to say that the improvement in religious matters and the firmness in adhering to Christian principles are largely the work of an earnest and faithful catechist.’

“Many of the men engaged in these lines of work are godly and spiritually minded, and by the earnestness of their prayers, by their responsiveness and sympathy, they become a comfort and strength to the missionary who bears on his heart all the work of his station. The thought of them away in their dark, crowded homes, with few comforts, and in the midst of degradation and indifference, yet letting their light shine cheerfully, does good like a medicine to the missionary.”

HOW VILLAGES ARE REACHED.

Dr. Jones, of Pasumalai, gives an illustration of the way in which, through the

preaching of these native evangelists, the Gospel finds entrance into a village:—

“In a remote village, all of whose inhabitants are of the robber caste,—a caste which is not less notorious for its ignorance and superstitious bigotry than for its crime,—the seed sown by itinerant preachers found a lodging in the mind and heart of one of the leading men of the village. After some thought and hesitancy he decided, three years ago, to profess Christ openly. This was the cause of an immediate outburst of persecution. It was claimed that the presiding god of that caste would not tolerate such an apostasy; that he would, therefore, pour his vengeance upon the whole village. It is no wonder therefore that all means, fair and foul, were used to compel this new brother and his good and equally firm wife to return to the worship of idols. First his brothers showed the most bitter opposition, the oldest being almost beside himself with rage. The village brought its many means of caste tyranny to bear upon them. His home was then threatened with fire, and as an earnest of this his stack of straw, worth forty-five rupees, was burned to the ground. The family was banned and shunned. But nothing could shake them in their Christian purpose and in their new-found life in Christ. Their meekness, patience, and boldness under all were not without effect upon the community. At last the brothers relented and became friendly, and are now in turn being persecuted because of their tolerance of and kindness to him. A few earnest inquirers are found in the village, and about twenty of the young men have taken the first and important step of protest against heathenism by ceasing to rub the sacred ashes. Some are sending their boys with our new convert’s sons to our boarding school for Christian training; and a substantial prayer house is being erected there at considerable expense, the largest part of which is met in the village itself. There is every prospect that in a short time the Christian congregation of that village will become a large and prosperous one.”

Foochow Mission.**ADDITIONS. — PROGRESS OF SELF-SUPPORT.**

Under date of May 11, Mr. Beard writes from Foochow, giving tidings of much interest:—

“The Lord is adding to the native church here ‘day by day, and to those that are being saved.’ At the communion held in the third Chinese month of this year—the month which is just closing—we count 145 additions to the church, without having heard from Mr. Hubbard’s field or from the Shao-wu field, and nearly as many candidates were asked to wait until the next communion as were admitted, so there is every reason to look forward to another large increase in church membership at the fifth month communion.

“In my own field the progress of self-support has far exceeded my most sanguine hopes. It was just a year ago this month that Mrs. Beard and I invited the pastor and leading members of Gén Cio Dong to come to our home in order that we might lay the subject of self-support before them. They were fearful at first, but promised to think and pray over the matter. There has been a large amount of praying and thinking and working during the past year, both by us and by the pastor and church members. There have been times of discouragement when I was afraid that the ideal would not be reached this year. But a few evenings since the senior deacon asked me if a few of the members might meet at our home that evening, giving as the reason that there was a division of opinion regarding the amount of the pastor’s salary. I was very pleasantly and completely surprised when the deacon answered my question as to the exact difficulty by stating, with a merry twinkle in his eye, that the church members were united in the decision to pay the pastor all that he asked, \$10 per month, and also to pay the bookseller’s salary from that time forth. The only financial aid which this church will receive from the mission this year will be the salary of the bookseller for the first quarter, \$10.50,

and the repairs on the church building, not over \$10. They will raise themselves \$120, pastor’s salary; \$31.50, bookseller’s salary; about \$12, incidentals; about \$12, charities; and about \$10 for missions, etc.

“The church needs enlarging very much. Every Sunday the aisles are filled with stools and the vestibule with benches, and they are all occupied, and this, too, in spite of the fact that two of the members guard the gate and allow only members, learners, and their friends to enter; no stragglers can come in. In a heathen country and a heathen city those who would come to hear the gospel are refused for lack of room. Do the Christian men and women in America know this?”

Mr. Beard follows these statements with an account of the way in which the church is seeking larger accommodations. At first the task seemed too large for them, but they faced the problem with courage, and the hope is expressed that the enlargement will come in the near future. Churches in other parts of the field are taking hold with much interest of the plan of self-support, and several of them are making plans for increased contributions. Mr. Beard concludes his letter as follows:—

“It will be seen that the present condition of the churches connected with the suburb station is excellent. The promises already fulfilled give ground for confidence that other promises will not be broken. The work grows daily, and one of our most important duties is in helping the native pastors and Christians to plan wisely for enlargement and with a view to permanence.

North China Mission.**MEDICAL WORK AT PAOTING-FU.**

It is a great pleasure to hear again from Dr. Noble after his recovery from the very serious sickness which prostrated him during the winter. Writing May 4, he says:—

“It is now just two months since I resumed my dispensary and hospital practice, and in that time I have treated over

1,400 patients and performed many operations. I am frequently treating more than 100 patients daily. Last Friday, May 1, I treated 123 patients and performed two operations. Yesterday I treated sixty-three patients and performed five operations. The medical work at this station has never been more prosperous or more encouraging than at present, and no better evidence of the hold it has on the people could be given than the manner in which they flocked in for treatment as soon as the reopening of the dispensary was announced. One specially encouraging feature of this has been that among the many that have come daily for treatment have been many from among the gentry and from the official classes, and that from all have come many expressions of kindly thought and of gratitude that my life was spared to continue the work.

"I think sometimes that God took the occasion of my illness to show me, as had never been shown me before, perhaps, how potent a factor medical work has become in foreign missionary service. I recall at a certain period of my illness, when my hold on things terrestrial seemed to be all but gone, and a brief glimpse of the glories beyond was permitted me, that there came a vision in which I saw, as never before, the sin and wretchedness, with all their attendant miseries, of this terribly wicked land. And then came a voice which said, 'Your work is not yet finished.' It was joy, indeed, full and unspeakable, during those days, to realize perfectly the promises of God, and to rest thereon in peace surpassing in its wondrous glories all that had gone before. Now, once more I am in the harness, with hopes and aspirations renewed; this body and spirit re-dedicated to a service of all services the most blessed."

MANY INQUIRERS.

Mr. Smith, of Pang-Chuang, after reporting the holding of two station classes, writes of remarkable religious interest in some out-stations:—

"At Kuan-Chuang, an out-station at which I stopped, I heard that there is a

great deal of interest in all the surrounding region, so that it is no longer necessary to seek for inquirers, as they are to be found in all directions. In two instances several families in a single village are wanting instruction, and church members who know very little are besieged by outsiders who know much less, to enlighten them. In Kuan-Chuang there have been some cases of moral reformation within a short time which afford testimony to the truth of the new way.

"In Mao Wang-Chuang, a few miles to the north of Kuan-Chuang, there is also much interest, but it is nothing to that in Nan Hsiao T'un, a village about ten miles south of here, where out of forty families thirty are reported to be studying, and on Sundays the audience numbers from 100 to 140, coming from villages to the number of twelve or more within a radius of many miles. This whole district was inundated by the heavy rains, and more bitter poverty, short of actual famine, we have rarely seen. Ordinary humanity has dictated a very little relief to the worst cases, many of whom have literally no food but what they beg. Yet this is quite insufficient to account for the eager persistence with which the inquirers are studying the catechism, day and night for weeks together. The youngest pupil is five years old and the oldest a widow of ninety-two, who has been a month learning two lines of a prayer, but has not got it straight yet. Other pupils are seventy-nine, seventy-five, and seventy years of age! The helper, under whose fostering care all this sprung up, is as pleased as a child with this amazing state of things, and much amused yesterday to find that when he was going home to spend the New Year, the villagers positively refused to allow him to take away his bedding for fear that he would not come back to them next Sunday, as he had promised faithfully to do. In this village a whole family, disaffected for many years, have recently come back to the church, and there is nowhere a place with brighter prospects unless some unforeseen blight sets in.

"In the Shen Chou district a medical assistant has spent many months of the past year, in coöperation with teacher Chia, judiciously mingling doctrine and drugs. He returned a few days ago and reports a widespread interest; several of the better class have become inquirers, and two lacquered tablets have been hung up in the chapel, testifying in eulogistic terms to the excellence of the medical treatment. A few years ago this place was as dead as it is possible to imagine, while now everything points to a general and widespread attention to Christianity, as well as to its incidental benefits.

"We had excellent meetings here during the Week of Prayer, during which a good many who have been alienated from the Christian life repented and began to do again their first works. There is even a good deal of interest in Pang-Chuang itself, perhaps in past years the most hopeless place within our range. The war and the floods have interfered with the attendance at the dispensary, but it has been very good for the past few months. Last week a man appeared who had come from the southwest corner of the Honan Province, within a few miles of Hupeh, a distance of about 540 miles, passing several other dispensaries on his way expressly for this one, of which he heard from a military man of his town stationed at Te-chou, near here. Dr. Porter will write you about the various schools in his care, which have had a good year and have made in all directions great progress. One of our greatest needs is a supply of Christian teachers with ability to teach on western lines."

THE SCHOOLS.

From Dr. Porter's account of the schools referred to above we give the following extract:—

"The Chinese year brought to an end another school year, which we are glad to mention as having been the most profitable of any of the years in the commendable advance of the students. We spent four days in the examination of the two schools. The girls showed admirable

training and give us great hopes of the best results. We were more than pleased with the examination of the boys. The principal is a fine man, one of the best of the theological graduates at Tung-cho, who had such an aptness for teaching that we placed him at the head of the school. His good scholarship, personal interest in the boys, and earnest, devoted, Christian enthusiasm have made him a real power, and the end of the year showed how much we may expect from the methods which already show such good results. Twenty-seven of the pupils have Christian parents, and twelve of the lads have become members of the church, seven having been admitted during the year. It is a small matter to excel the scholarship of the native schools.

"Since the close of the school we have had several very interesting reports of the manly and helpful influence of the older lads, some not more than fourteen years of age, who are able to tell all they know about Christianity, and to argue with their elders about the good which comes from the worship of the true God. One of these lads, a sweet, bright-faced boy of fifteen, small of his age, has so interested his grandfather in the school that the old gentleman wishes to send the brother of the boy next year. This boy led a meeting at one of the out-stations the other night with great acceptance, much to the delight of the helper who asked him to take charge."

WIDESPREAD INTEREST.

Dr. Porter writes as follows of the general work:—

"From every mission centre we get good report of a steadily increasing interest. Our Presbyterian friends are able to report a membership of 4,500 in this Province of Shantung. Each mission shares with them in the increase of numbers. Mere increase of numbers is, of course, a small matter, but we are finding, especially within the last two months, signs of a widely extending interest. In many unexpected places inquirers are springing up. They have been waiting

for a chance to be introduced to the new truth of which they have heard so much. Last Sunday I went for the second time to one of the out-stations where a sudden impulse to listen to the gospel has sprung up. There were 130 persons present, sixty-six of whom are learning to read. For a month now the interest has been unabated, and the helper in charge is fully persuaded that the movement is a genuine one.

"Among the listeners was a man who has been in Kan-suh for some years. While there he heard a little of the gospel from one of the China inland missionaries. Returning home he bought some of the Christian books and has attended the services for a month or more. This man went in the spring of this year to Kan-suh to bring back the bones of his father, who had died there several years since. It is a journey of 1,000 miles, or 2,000 miles out and back. As an illustration of filial piety perhaps nothing could be more pathetic than such a story. Led by the desire to have the father buried beside his deceased wives, the man must walk the weary journey and bring the gathered bones of his father in a bag upon his back. No one would wish to be his companion while he carried such unwanted and ghostly a burden. Pius Æneas would show up faintly before the picture of such a son traveling the weary way, consoled only by the consciousness of having done his duty to the manes of his father."

ADDITIONS. — PERSECUTIONS.

Writing at a later date, April 17, Dr. Porter speaks of the station class held at Pang-Chuang:—

"The class completed its five weeks of study upon Easter Sunday. This is the day upon which we gather our out-station members together for a sort of annual meeting. The meeting this year was one of peculiar interest. It was signalized by the presence of a larger number of helpers than we often get together. Since the women's classes had a full number present and the little schools are full, we had a

very large company present for three days.

"Our theme was the blessed theme made real in the hope of rising with Christ into newness of life. We had the previous day examined many candidates both for probation and for baptism, and our hearts were made glad by the reception of thirty-seven on probation, and thirty-two on profession of faith and baptism. I think this is the largest number we have ever baptized at one time. We hope it is a premonition of the many who are to come forward as the days go on. The faith of all of these was intelligent and strong, and we are assured that the foundations are more and more firmly fixed in the good lives rescued from this absorbing heathenism. We do not shrink from the good Biblical word 'heathen.' It represents a very real thing, a worshiper of idols with all which that implies. . . .

"Three or four of those received had just been through one of those fierce bursts of persecution which test the strength of men's purposes. They are from a village ten miles north of us. The trouble arose just after the New Year's time, when one of the men refused to go to the graves and worship. He, with his wife, was driven away from his village home, and a company of men had determined to make mischief for all the group of Christians in the adjoining villages. Matters had gone to such a pass that these bad fellows had determined to seize Mr. Li Chin Chang and tie him up. They said in their rage, 'We will drink his blood,' and no doubt would have done some equally wicked deed unless they had been restrained. Matters were so serious that Dr. Peck, Mr. Smith, and myself went together to see the magistrate at Te Chou. It is fourteen years since we have been obliged to see that official. The story of the former visit, with its result, was well remembered by the present incumbent; for the former official was removed in consequence, and we have had many years of quietness. The present mandarin declined to see us at first, but by patient insistence we succeeded in securing an audience.

"When once willing to meet us he was courteous and polite, and heard the story, and promised to give due protection, by means of a proclamation. This was subsequently done. The villagers were greatly aroused by the proclamation, and refused to put it up. They even tore it down in some places, but the result has been good, and we hope that the trouble will now pass away."

Shansi Mission.

TAI-KU.

MISS PARTRIDGE, of Tai-ku, reports a visit at Fen-cho-fu, referring to the departure of Mr. and Mrs. Price for the United States, and especially to the Sunday prior to their departure, on which Mr. Price preached to a crowded audience, who gave breathless attention, showing their loving interest in the preacher and in the word he proclaimed. Miss Partridge says:—

"Our work at Tai-ku is prospering. The school is full to overflowing, and we must turn boys away for lack of accommodation. Mr. Clapp has had fine classes of opium patients this winter, some of whom seem really impressed with the truth, and all of whom must carry away with them a clear idea of the gospel. He also tours some. Mr. Williams is busied about many matters, touring, preaching to the patients at Li-man on clinic days, and trying to finish his course of study.

"My work is opening up splendidly. I have been nowhere yet where they have not urged me to go, and it seems as though the Lord would continue so to open doors. Four villages are now open for regular teaching, which is about all I can attend to at present with my study. One other is opening up for Miss Bird, who needs one village to care for to give her a little change from school. Going about to the villages on horseback is a great blessing to me. It gives me so much fine exercise in the open air, and saves so much time from the close courts and bad air of the city."

Japan Mission.

EVANGELISTIC WORK.

MR. ATKINSON reports some encouraging signs at Kōbe. Writing May 27, he says:—

"Interest in the Christian religion is not very conspicuous in these days, but I think that there is more than there was. Miss Barrows reports the appearance of a Buddhist priest in a meeting she attended while away on a tour. This man came, with a lot of followers, to interrupt the preaching with loud questions. The Kochi evangelist reports the noisy questionings of a priest at a preaching service in his field. When interest is at zero the priests are quiet and do not come near the Christian services. As general interest arises, they become anxious and zealous and obnoxious.

"The evangelist in Kochi, Shikoku, in the field now cared for by the Home Missionary Society, says that the church there has received twenty-seven to its membership since the beginning of the year, thirteen of them being by profession, four on repentance and reformation, and ten by letter from elsewhere. The church is very much encouraged. It asks for aid to resume work in a prosperous paper manufacturing town seven miles from the city of Kochi, where there are already a few Christians; but I am constrained to say no. We have not money enough to carry on the work and workers now on hand; hence, however unkind it may seem to the Christians to say no, it is an unfortunate necessity that is laid on us.

"Miss Dudley, who is now on a tour in Shikoku, on the inland seaside, writes of two places to which I ought to send evangelists. I am doing my best to stretch out the little blanket, but do as I may I cannot make it cover the whole field. I cannot take the tours that I usually take; and besides this, I am giving up the preaching place on the main street of Kōbe, so that I may save the rent money for work in the more distant places. If we can pull through this year in the way we are now doing, I hope that we may get substantial relief for next year."

Zulu Mission.**SELF-SUPPORT AT JOHANNESBURG.**

MR. GOODENOUGH writes most hopefully of the present condition of the new church at Johannesburg. It will be remembered that a chapel was built over two years since, and that during the first year a debt of \$500 was paid, besides meeting the current expenses. On April 1, 1895, there was a balance in the treasury of \$85. For the year ending April 1, 1896, the receipts of the church were a little less than \$1,200, and came within about \$70 of meeting all expenditures. The latter included the salary of the native preacher and a house for him, together with the cost of a class room and some furniture for the chapel. This is a remarkable showing for a church composed of Zulus, gathered so recently in a new place. Mr. Goodenough writes of a plan for establishing another station eight miles from Johannesburg, at an important railway and mining centre, where already a little chapel has been secured. And best of all, the spiritual work seems to keep pace with the external prosperity. Mrs. Goodenough, writing on March 16, says:—

“We had a good day yesterday in the meetings. The Lord’s power was present in the afternoon service in the chapel when eighteen young men came forward and kneeled in front of the platform to express for the first time their choice of Christ as Lord and Saviour. Our subject was ‘The two masters, Christ or the Devil.’ At the close of the sermon I called on all who were on the Lord’s side to stand on their feet, and over 100, I should say, rose at once. Then I asked those who wished to leave the devil’s service and to enter the Lord’s ranks to join the others, and these eighteen arose.

“The work of dealing with these new recruits is largely in the hands of Fokoti, the native preacher, supported by the Johannesburg church. We are greatly needing a class room where he can meet inquirers every week, and also for various other small meetings; and the young men decided last evening to put up such a

building adjoining the preacher’s cottage, on the same lot with the chapel. We have money enough from our Market Square collections to cover the cost, and we feel that this class room will greatly facilitate the work among us.

“Another step we are looking forward to with much hope is the assistance of a devoted young Zulu named Joel. Ever since we have been in Johannesburg he has been our right-hand man in the church, always on the right side on every question that arose, acting as interpreter whenever his master would spare him, and bearing himself in such a way as to win the confidence and respect of all who know him. Our acquaintance with this bright, young Christian did not begin here. He was one of Mr. Goodenough’s pupils at Amanzimtote years ago. We have believed for a long while that this young man should be altogether in the Lord’s work, instead of running with telegraph despatches (which has been his work until now); so when his master, a week or so ago, sold out and went to Europe, and thus Joel was left free, we told him that he must come to us as helper, evangelist, and interpreter.”

West Central African Mission.**DEATH OF SCHOLARS.**

THE health report from the missionaries is good. At Sakanjimba a Sunday-school has been started, having an average attendance of considerable over 100, the attendance and the interest shown affording great encouragement. At Chisamba there has been an epidemic of pneumonia which has carried away two of the most promising scholars—Citende, a specially bright lad ten years of age, and Nakatambi, a sister of Ngulu, one of the most prominent of their young men. According to native customs, fetich ceremonies should be performed to discover who caused these deaths, but in the case of both these scholars nothing of the kind was permitted. Mrs. Currie writes:—

“We feel thankful that the neighboring villagers do not seem to stand aloof, but are rather more friendly than ever.

"Poor Ngulu is not only grieving over the loss of his favorite sister, but it will be a sore disappointment to him if his relatives refuse to allow his young nephew and niece to return again with him. Some others, too, he had hoped would come here. He has such a yearning that all his young relatives should come here to learn the Way of Life. It is more probable, however, that it will be as he fears, and that they will be prevented from coming, especially as no fetich ceremony was performed at the funeral so as to find out 'who caused the death.' Some of the old men here went to Ngulu privately to see if they should *taha* (for him), that is, inquire of the spirits, telling him that it would prevent a lot of trouble with his relatives; but he refused to allow them to do so, saying he had not believed in such things for a long time and he was not going to change now.

"Some of Citende's relatives on the mother's side, who live a long distance off and who were too late for the funeral, were very angry when they learned there had been no 'inquiry.' Indeed, we suspect that Nakatambi contracted the disease while watching Citende's coffin. She was one of those who guarded it so jealously, as they (the girls) heard a proposal among the old women who came to mourn, that if they only had a piece of his hair or a nail of his fingers or toes, then they could *taha*, and that the Christian girls were not going to allow. One of the uncles said that if the mother would not allow her boy to be buried properly, then she must have killed him! To such a length does their superstition lead them."

Notwithstanding these trials, there is much in the present position of affairs at Chisamba which gives encouragement.

Western Turkey Mission.

FROM MARSOVAN.

MISS GAGE, of Marsovan, writes of their increasing sense of the loss the station has sustained in the death of Miss King and Mr. Smith. Mr. Smith was as a father whose counsels were invaluable because

of his wide experience, unusual good sense, and his tender thoughtfulness for all who sought his aid. Of the work at Marsovan Miss Gage says:—

"The Girls' School goes on steadily; of course the work of the winter term was of necessity much broken, yet not one day of school has been omitted. During the sickness of Miss King and myself, the school was left entirely in the hands of the native teachers. All were very good in their willingness to take extra work and responsibility, and we called in one of our last year's graduates from the city to take extra work. This I have had to do twice this year, and both times the girls have come most gladly and without pay, thankful that they could thus show their love and gratitude to us and their school; and their work and influence have been good in both cases. I have been very much pleased with their willingness to do active work when opportunity offered, and their dignity and faithfulness in performing their work.

"Since the massacre our day pupils have decreased in number, but now many are coming back. Next year the pressure for boarders is to be very strong, and many will not be able to pay. If some of the relief money could be turned into tuitions, we should be very glad.

"The spiritual condition of the school seems good. At the communion this month four of our girls will join the church, and there are several others earnestly inquiring into the better way; some of whom wish to become church members, but I think they need a little fuller growth. We shall graduate a class of six girls this year."

ADABAZAR.

Under date of May 9, Miss Farnham writes:—

"There has been no serious disturbance here, and our work has gone on uninterruptedly and successfully. The school has been crowded to its utmost capacity, and many applications have been refused. Of the boarding pupils, thirty-three were Protestants and twenty-eight Gregorians,

and there was one Catholic. A few were called home at the time this city was thought to be in danger. Of the sixty-three boarders, thirty-six are full pay, and most of the remainder pay from six to eight liras. Fifty-two is the number now present.

"We started the kindergarten at the commencement of this year, and now we have twenty-five—all our rooms will accommodate—and it is a success in every way. Our senior class is composed of eleven girls. All but one are professing Christians, really earnest, Christian girls. Six of them united with the church at Easter. One of the class is a Gregorian, that is, her parents are, but I hope she is a Christian."

Central Turkey Mission.

FROM ADANA.

MR. MEAD writes:—

"Political conditions remain unchanged in this province, which means that as soon as one steps outside of the larger cities there is no safety to life or property—a general reign of terror. Of course I do not mean that there is ideal security in Adana or Mersine; but here we are relatively in the enjoyment of perfect peace. There are extortion, violence, and robbery right here, for which there is no redress. No evil-doer is punished unless he be a Christian.

"But outside of these towns life is, to most people, a daily burden. I have had talks with our people from villages who say they would gladly welcome a massacre, for their own sakes, which would put an end to the awful daily tragedy of life such as they are leading now. They are always poor, even in good times; but now when they can go nowhere for work, when it is death and seizure of animals to those who go out to work their fields, or to cultivate and prune their vineyards, thereby rendering those dependent on them still more needy, they are threatened by a more merciless enemy within their own houses—starvation. What these poor people are going to do, I

cannot forecast. There is not the slightest hope that anywhere our Armenian people will be able to cultivate their fields and get a harvest this year, except the few who have vineyards here and in Tarsus. And this is still a matter of much uncertainty, how much they are to be able to avail themselves of the fruits of their vines even within a radius of two miles from the centre of the city."

IN THE INTERIOR.

Mr. Sanders writes from Oorfa:—

"All the reports we get from Diarbekir go to show that very good work is being done there, and it will certainly be reflected in Severeck. But Behesni and Adaman are out-of-the-way places, and have managed so far to keep their affairs from being known. Behesni has not been plundered, but it will not make much difference in the end. With all sources of income cut off, their sufferings will be very severe. But in this country it is easy to get on in summer. The great troubles will come next winter, and we look forward to next winter with unspeakable dread. Of course we cannot expect much, if any, substantial sympathy. The people are ready to live on the very barest necessities, but even those cost money. Now take Oorfa. The highest credible estimate of the former population makes it about 20,000 souls. Now just the widows (not all, however, recently widowed) and orphans alone, and that too not the entire number, but those whom the relief committee have aided, make up thirty-seven per cent. of the whole former population, and if the number of the killed is 5,000 (our former estimate), they equal forty-nine per cent. of the present population. Mr. Fitzmaurice, the English vice-consul, however, after very careful investigation, put the number killed at 8,000! If this is true, then these widows and orphans amount to sixty-two per cent. of the present Armenian population. If we include the widows and orphans who have not come to the relief committee, and also the Armenians who have moved away since, we find that over sixty-five per cent. prob-

ably are widows and orphans. The stoutest heart must fail when thinking of their condition next winter.

"On the other hand, the Armenians are now so willing to hear. In Oorfa the very large congregations continue, and they are now certainly, on the men's side at least, two thirds Gregorian. They listen also very attentively. This feature is visible everywhere."

FROM MARASH.

Under date of May 6, Miss Hess wrote from Marash:—

"The relief work has been so systematized that for the first time since the massacre we can give our time pretty well to school work. When the school opened in the fall, we had never had so bright prospects. Our schoolroom was full to overflowing with fifty-four girls, well grown and enthusiastic, for college girls seem to be unusually popular; but we had only commenced work when the massacre took place. We were obliged to take into the family as boarders many who would otherwise have been lost to us,—some for whom Turks were inquiring, some who had lost clothes and shoes and were in a most pitiable condition. I believe we have nine who were made fatherless that day. We could not seat them all in the schoolroom, nor in the dining-room, neither had we beds enough, but in some way we have managed. The girls have learned forbearance, at least, this year. They have borne their losses and hardships with a fortitude that must astonish the people. I have been greatly surprised myself, and delighted to find that education with them tends to help them endure present evils, and develops gratitude for all the mercies they have remaining.

"I have a large class of juniors and seniors in history, and I can see that they take a different view of the present situation than before. I have tried so much to lead them to see God's hand in history, and while at first one girl asked me desperately, 'Has such a thing ever happened in the world before?' I think that

by 'adding to their faith knowledge,' they have come to feel that

'Somehow, good
Shall be the final goal of ill.'

"This belief grows upon me more and more concerning this land, though there seems little in external circumstances to strengthen one's faith."

ZEITOON. — RELIEF WORK.

Mr. Macallum, who had visited Zeitoon at the invitation of the British ambassador, to assist in relief work, reports that probably not less than 5,000 people have died at Zeitoon as the result of war, massacre, famine, and sickness. Dr. Shepard rendered noble service there as a physician, attending over 4,000 patients. All the refugees who have crowded into Zeitoon were helped at the rate of one dollar each. The condition both of these refugees and of the residents of the place is pitiful indeed. Mr. Macallum says:—

"We need large sums of money to help these people. I should like to give them in addition to their daily food, for at least three months, some farming implements, some seed, and a few animals to each village. A moderate estimate for this purpose is \$40,000, a sum which overwhelms one by its magnitude, but which when divided among 10,000 people looks small enough.

"The effect of all this relief work on the Gregorian Church will be felt for a long time to come. I think they all see that we are the best friends they have. The Catholics have been distributing aid, but on a different plan from ours. They use the money that comes to them as a means of confirming their followers in the faith, and of obtaining new converts. They have bought up a large part of the inhabitants of the village of Geben in this region, at the rate of four piastres a head! If we were as wise in our generation, we could make nearly all the Christians of Turkey Protestants!

"Our work in Zeitoon has suffered severely. Several of the leading men have died either in battle or from sickness, so that a part of the ordinary income

has been altogether cut off. Then all the others have lost heavily, and many who were formerly able to give are now dependent on charity. Still they hope to raise ten liras this year. One of them said to-day, 'If we can't raise that much,

we might as well stop.' As you know, the salary of the preacher was paid in part by the missionary society in Marash, and owing to the massacre we can expect little or nothing from that source this year."

Notes from the Wide Field.

CHINA.

REMARKABLE PROGRESS. — *The Chinese Recorder* presents the following statement: "In the Mission Handbook just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered, — the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded, — there is certainly much cause for encouragement and call for thanksgiving." In commenting upon this statement of *The Chinese Recorder*, Dr. Griffith John, writing for the *Chronicle* of the London Society, says: "Compare the present with the past. In 1842, the year in which our first treaty with the Chinese government was concluded, there were just six communicants in the whole of China — that is, in connection with the Protestant church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls. The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?"

MR. MURRAY'S WORK FOR THE BLIND. — We have more than once referred to an invention made by Rev. W. H. Murray, of Peking, by which he and his friends believe that multitudes of blind in China can be taught to read. The plan has in view, also, the millions of illiterate people who could never hope to master the intricacies of the Chinese ideographs. By Mr. Murray's system embossed dots are made to represent numerals, and these in turn represent sounds and syllables and musical notes. The system has been tried sufficiently to make it certain that the blind and the illiterate after comparatively brief study can, as Miss C. F. Gordon-Cumming puts it, "read the Scriptures to neighbors far more fluently than the average illiterate Chinaman can read his own books in the complicated hieroglyphics." For those who have sight, black lines are used in place of the raised dots. Miss Cumming has interested herself greatly in this enterprise of Mr. Murray, not more in pity for the blind

than on account of its opening the Word of God and Christian literature to the myriads who can never hope to learn the Chinese characters. It is also hoped that in the production of the books and other literature that would be necessary, should the system be adopted, a business would be opened by which the vast number of blind in China could earn their livelihood. Mr. Murray, not being connected with any denominational missionary board, is in need of funds, and the treasurer, James Drummond, Esq., 58 Bath Street, Glasgow, will gladly welcome and forward contributions.

MADAGASCAR.

THE Rev. Mr. Sibree, in the *Chronicle* of the London Society, speaks of the great changes which have taken place since the French occupation of Madagascar. The roads are being repaired, stone gutters are placed at the sides of the roads, and massive timber bridges are constructed in many places. Soldiers are met everywhere, — Frenchmen, Algerians, and negroes from the Congo or Soudan. Miners are coming to prospect for gold, and French money is coming into use. There is great increase of drinking among the Malagasy, and much Sunday trade at the capital, a thing which has not been known there during the past twenty-five years. Mr. Sibree, however, can say that the Resident General has “already struck a blow at one of the chief blots on the Malagasy civilization, and has stopped the public selling of slaves in the markets.”

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the people who come to our land from other nations, — the Bohemians, the Armenians, the Scandinavians, the Chinese, the Japanese; that they may come under Christian influence, that they may not be repelled by the non-Christian principles and practices with which they come in contact; and that they may aid in sending back the gospel message to the lands from which they severally have come.

ARRIVALS IN UNITED STATES.

- June 28. At New York, Rev. O. P. Allen and wife, and Miss Annie T. Allen, of Harpoot Eastern Turkey. Mr. and Mrs. Allen and daughter are now at Old Orchard, Me.
- June 29. At New York, Rev. C. H. Wheeler, D.D., and wife, and Miss Emily C. Wheeler, of Harpoot, Eastern Turkey. Dr. and Mrs. Wheeler and daughter are now at Auburndale, Mass.
- June 29. At New York, Rev. W. S. Dodd, M.D., and family, of Cesarea.
- July 1. At Vancouver, Rev. James H. Roberts and Miss Luella Miner, of the North China Mission; also Miss H. C. Woodhull and Miss Kate C. Woodhull, M.D., of the Foochow Mission.

DEPARTURES.

- June 25. From Honolulu, Mrs. Mary E. Logan, returning to Ruk, Micronesia. The *Morning Star* sailed from Honolulu for Micronesia on June 25.

DEATHS.

- June 27. At Walden, Orange County, New York, Miss Ann Eliza Fritcher of the Western Turkey Mission. (See page 318.)
- June 28. At Amenia, New York, Rev. Simeon F. Woodin of the Foochow Mission. (See page 316.)
- June 18. At Amherst, Mass., Rev. Dwight W. Marsh. Mr. Marsh was a missionary of the American Board in Eastern Turkey, located at Mosul from 1850 to 1860.

Donations Received in June.

MAINE.			
Bridgton, 1st Cong. ch. and so.	16 00	Kennebunkport, Mrs Horace Smith,	10 00
Farmington, Y. P. S. C. E. of 1st		Lewiston, Pine-st. Cong. ch. and so.	32 00
Cong. ch., for the “Forward Movement,”	5 50	Machias, A friend, for work in Armenia,	10 00
Kennebunk, Y. P. S. C. E. of Union		Norridgewock, A friend,	10 00
ch., for the “Forward Movement,”	1 25	Norway, 2d Cong. ch. and so.	5 00
		Portland, Bethel Cong. ch., Zenas P.	
		Farrington,	5 00
		Strong, Cong. ch., for Turkey,	9 69—104 44

NEW HAMPSHIRE.

Amherst, Cong. ch. and so.	2 00
Brentwood, Cong. ch. and so.	10 00
Concord, 1st Cong. ch. to const. Mrs. C. M. MURDOCK, H. M., 100.46;	
N. F. Carter, 10,	110 46
Exeter, Friends in 1st Cong. ch., 1,080; Rev. Jacob Chapman, 50;	
M. G., 2,	1,132 00
Haverhill, Cong. ch. (of wh. 3 for Turkey),	36 50
Henniker, Cong. ch. and so.	57 50
Hooksett, Cong. ch. and so.	9 32
Kensington, Cong. Sab. sch. and Y. P. S. C. E., for the "Forward Movement,"	5 00
Lisbon, Mrs. A. Betsy Taft,	5 00
Lyme, Cong. ch. and so.	12 00--1,379 78
Legacies.—Manchester, Chester B. Southworth, by Mrs. H. I. Southworth, Ex'r, add'l,	247 81
Pelham, Sarah S. Barker, by Daniel Marshall, Ex'r,	50 00—297 81

VERMONT.

Burlington, 1st Cong. ch. and so.	326 00
Dummerston, Cong. ch. and so.	34 06
Franklin, 1st Cong. ch. and so.	20 34
Grafton, Cong. ch. and so.	19 00
Granby and Victory, Cong. ch., Geo. A. Appleton,	5 00
Jamaica, Cong. ch. (of wh. 9 for the "Forward Movement"),	14 00
Lower Waterford, Cong. ch. and so.	4 06
Milton, Cong. ch. and so.	7 00
New Haven, A friend,	50 00
Norwich, Two friends,	11 00
Springfield, Cong. ch. and so.	122 80
St. Johnsbury, Rev. C. F. Morse,	40 00
West Brattleboro, Cong. ch. and so.	31 21—684 47

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	20 07
Andover, Free Chr. ch., 86; Students Theo. Sem., Chapel ch., 26; Parsonage Circle of King's Daughters, 3,	115 00
Ashburnham, Y. P. S. C. E. of Cong. ch., for the "Forward Movement,"	6 00
Auburndale, Rev. George M. Adams, 20; Alice D. Adams, 20, for the "Forward Movement,"	40 00
Boston, Walnut-ave. ch. (Roxbury), 106; Berkeley Temple, 100; Village ch. (Dorchester), 90.55; Immanuel ch. (Roxbury), 35; Eliot ch. (Roxbury), 25; Highland ch. (Roxbury), 14; Rev. Arthur Little, D.D. (Dorchester), for the "Forward Movement," 25; A friend, for work in Madura, 25; Isaac Edwardson, 5,	425 55
Brookline, Harvard Cong. ch. and so.	242 39
Cambridge, A friend of missions,	50 00
Cambridgeport, Pilgrim Cong. ch. and so.	32 90
Concord, Trin. Cong. ch. and so.	18 53
Dalton, Cong. ch. and so., to const. Mrs. GRACE S. PARKER and Mrs. FRANK H. CLEVELAND, H. M.	207 88
Danvers, Maple-st. Cong. ch. and so., to const. G. M. PEABODY, H. M.	368 75
Dudley, 1st Cong. ch. and so.	2 25
Dunstable, Cong. ch. and so.	50 00
Easthampton, Cong. ch. and so.	10 63
Falmouth, 1st Cong. ch. and so.	53 00
Fitchburg, Calvinist Cong. ch. and so.	61 09
Georgetown, Memorial Cong. ch. and so.	28 03
Gilbertville, A friend,	2 00
Hadley, 1st Cong. ch. and so.	24 67
Haverhill, Riverside Cong. ch. and so., 4; Fourth Cong. ch. and so., 2.75;	6 75
Hinsdale, Cong. ch. and so.	18 00
Holbrook, Winthrop Cong. ch. and so.	3 10
Holyoke, 2d Cong. ch., Ladies' Prayer Circle, for the "Forward Movement,"	25 15

Hopkinton, Cong. ch. and so.	84 67
Hyde Park, Cong. ch. and so.	16 17
Ipswich, Lend a Hand Soc. of 1st Cong. ch.	5 00
Lawrence, South Cong. ch. and so.	8 50
Littleton, Y. P. S. C. E., for the "Forward Movement,"	1 00
Lowell, Eliot Cong. ch. and so., 50; Highland Cong. ch. and so., for the work in Turkey, 5,	55 00
Malden, 1st Cong. ch. and so.	123 10
Medfield, Cong. ch. and so.	12 50
Methuen, 1st Cong. ch. and so.	164 02
Millbury, 1st Cong. ch. and so.	51 12
Monson, Cong. ch. and so.	117 40
Natick, Wm. Reed Bigelow,	25 00
Newton, Eliot Cong. ch. and so., 200; Henry E. Cobb, 1,000,	1,200 00
Newton Centre, 1st Cong. ch. and so.	151 20
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Plymouth, Cong. ch. and so.	7 50
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Rockland, A friend,	2 00
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Salem, Crombie-st. Cong. ch. and so.	132 00
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South Braintree, Cong. ch. and so.	43 00
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South Walpole, Rev. Geo. F. Wright, Springfield, South Cong. ch. and so., 150; Memorial Cong. ch. and so., 87.00; Park Cong. sab. sch., 20; A friend, 20; Mr. and Mrs. Edward T. Dill, 5,	463 90
Stoneham, Cong. ch. and so.	36 75
Sturbridge, Y. P. S. C. E., for the "Forward Movement,"	3 00
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Wellesley, Miss Lord,	5 00
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—, Friends, through Misses M. and M. W. Leitch, towards support of Rev. H. N. Barnum, D.D., "Forward Movement,"	34 47
—, A friend,	5 00
—, A friend, for the work in Armenia,	5 00--5,344 72

RHODE ISLAND.

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Kent, 1st Cong. ch. and so. (of wh. 35 for the "Forward Movement"),	52 72
Mansfield, 2d Cong. ch. and so.	13 07
Middletown, Y. P. S. C. E. of South Cong. ch. and so., for the "Forward Movement," 20; 3d Cong. ch. and so., 14.86,	34 86
New Britain, South Cong. ch. and so., to const. SPENCER H. WOOD, H. M., 148.56; Y. P. S. C. E. of do., towards salary Mrs. Geo. B. Cowles, 50,	198 56
New Haven, Church in Yale College, 322.20; Ch. of the Redeemer, Edward A. Anketel, 50; William D. Cutter, 20,	392 20
Newington, Cong. Sab. sch., for the "Forward Movement,"	50 00
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Poquonock, Cong. ch. and so.	34 54
Sherman, Cong. ch. and so.	26 00
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Staffordville, Cong. ch. and so.	3 57
Stonington, 1st Cong. ch. and so.	50 14
Thomaston, 1st Cong. ch. and so.	7 55
Thompsonville, C. Kingsbury,	5 00
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Farmington, Rev. Thos. K. Fessenden, by H. M. Cowles,	500 00
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	2,697 96

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Rennselaer Falls, Cong. ch.	3 32
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Vernon Centre, Mary R. B. Judson, for work in Armenia,	10 00
Walton, 1st Cong. ch.	100 35—1,156 29
<i>Legacies.</i> —Lewiston, Abigail Peck, by George E. Wilcox, Ex'r,	613 09
Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 1st instalment,	238 50—851 59
	2,007 88

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Brecksville, 1st Cong. ch.	11 51
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Wauseon, Cong. ch.	2 30 88 86

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Aurora, 1st Cong. ch., 58.42; N. E. Cong. ch. (of wh. 5 from Prof. A. V. Greeman), 10,	68 42

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Chicago, 1st Cong. ch., 62.72; Leavitt- st. Cong. ch., add'l, 5,	67 72
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Healey, Cong. ch.	4 66
Joy Prairie, Cong. ch.	77 06
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Wyoming, Cong. ch.	10 55—561 23
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	662 89

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Ypsilanti, Cong. ch.	24 00—209 34

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Sturgeon Bay, Hope Cong. ch.	9 30—279 56

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Exira, Cong. ch.	5 11
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Tabor, Cong. ch.	51 30
Waucoma, Cong. ch.	13 16—324 25
<i>Legacies.</i> —Denmark, Oliver Brooks, by Thomas S. Taylor, Ex'r,	402 43
	726 68

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KANSAS.

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Wakefield, Cong. ch.	10 28—32 42

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Holdrege, Cong. ch.	9 75
Virginia, A friend, for native workers in Turkey,	25 00—82 19

CALIFORNIA.

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	51 00

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 NEW YORK. — Angola, Miss A. H. Ames, for pupil, care of Rev. Charles Hartwell, 5; Clifton Springs, A. T. W., for work, care of Miss C. E. Bush, 5; New York, North Y. P. S. C. E., for native helper, Madura, 40; do., Mary F. Wight, for work, care Rev. J. H. Pettie, 10; Niagara Falls, Y. P. S. C. E., for building work, care of Rev. H. C. Hazen, 20; Rochester, Miss J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; Warsaw, Woman's F. M. Soc. and Y. P. S. C. E., for work, care of Rev. H. C. Hazen, 30,
 PENNSYLVANIA. — Germantown, E. S. Richards, for native pastor, Turkey, 75; Minersville, 1st Cong. ch., for use of Rev. J. P. Jones, 10; Philadelphia, Charles R. Webb, for restoring native agencies, Central Turkey, 50; do., Fraternity of St. Paul, for native preacher, care of Rev. G. M. Gardner, 40,
 DISTRICT OF COLUMBIA. — Washington, Jun. C. E. S. of 1st Cong. ch., for work, care of Rev. E. Fairbank,
 NORTH CAROLINA. — Blowing Rock, Miss Hume, for pupils, care of Rev. R. A. Hume, 5 00
 FLORIDA. — Jacksonville, Y. P. S. C. E. of Union Cong. ch., for work, care of Rev. L. O. Lee, 15; Orange Park, Union Cong. Sab. sch., 1, and Miss A. M. Ball, 50 c., for work, care of Miss M. L. Hammond,
 ALABAMA. — Montgomery, Industrial School, 2, and Woman's Miss'y Soc. of Dexter-ave. Baptist ch., 4, for work, care of Miss C. Shattuck,
 MISSOURI. — La Belle, H. B. Yacoubi, for Bible-woman, care of Rev. A. Fuller,
 OHIO. — Columbus, A Sab. sch. class, for use of Mrs. J. L. Coffing,
 ILLINOIS. — Chicago, Mrs. L. Van Hook, for native pastor, Turkey, 14; do., through Rev. D. A. Richardson, for native pastor, Turkey, 18; Galesburg, E. Main-st. Cong. ch., A friend, for native preacher, Turkey, 5; Normal, Y. M. and Y. W. C. A. Normal School, for native missionary in Zille, 42; Rockford, Mrs. E. J. Gibson, for pupils, care of Rev. H. G. Bissell, 10; Turner, Y. P. S. C. E., for work of Rev. C. R. Hager, 10, and Dr. J. E. Bradley, for do., 15,
 MICHIGAN. — Detroit, 1st Cong. ch., for work in Turkey, 105; Reed City, F. E. York, for pupil, Yozgat, 5,
 NEBRASKA. — Hastings, A friend, for use of Rev. Geo. E. Albrecht,
 WISCONSIN. — Arena, Mill Brook Miss. Soc., for use of Miss A. L. Millard, 2; West Superior, Sab. sch. class of boys, 11, and J. H. Nason, 15, both for pupils, care of Miss C. A. Nason,
 IOWA. — Davenport, Mrs. M. R. Smith, for work, care of Rev. H. G. Bissell, 10; Des

Moines, Plymouth Cong. ch., for work, care of Rev. H. G. Bissell, 25; Grinnell, Iowa College, for work, care of Rev. C. C. Tracy, 150, 185 00
 MINNESOTA. — Minneapolis, Boys' club and Jun. C. E. S. of Pilgrim Cong. ch., for work, care of Rev. H. K. Wingate, 35; St. Paul, Dr. D. M. B. Thom, for pupils, care of Mrs. A. N. Andrus, 38.50, 73 50
 KANSAS. — Colony, A friend, for work in San Sebastian, 5 00
 COLORADO. — Colorado Springs, Mrs. Wiley, for work, care of Rev. H. G. Bissell, 10 00
 CANADA. — Island Brook, V. Christie, for work, care of Rev. C. S. Vaughan, 8 50; Montreal, "Do what you can Soc.," for work, care of Rev. F. W. Reed, 21, 29 50

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For boys, care of Rev. W. T. Currie, 32 85
 INDIA. — Sholapur, Rev. and Mrs. L. S. Gates, "Thank-offering for Special Mercies," for work, care of Rev. E. Fairbank, 100 30
 TURKEY. — Cesarea, Rev. W. A. Farnsworth, D. D., for native agencies, care of Rev. J. L. Foule, 22.50; and for restoring appropriations, 7.50, 30 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

135 00 For repairs American College for Girls, repairing drains at Konak roof of college and windmill, 440 00
 For work, care of the Misses Melville, 50 00
 For work, care of the Misses Melville, 4 00
 For use of Dr. Grace N. Kimball, 25 00
 For use of Miss M. L. Daniels, 10 00
 For kindergarten work, care of Miss Huntington, 35 00
 For tuition, care of Miss F. E. Burrage, 2 20
 For pupil, care of Miss M. T. Noyes, 20 00
 For use of Rev. and Mrs. J. E. Tracy, 100 00
 For use of Miss N. M. Cheney, 5 00 691 20

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For salary Maritza, Smyrna, for 1895 and 1896, care of Rev. J. P. McNaughton, 252 00
 For salary Oriot Gadar, Bible-woman, care of Rev. J. P. McNaughton, 120 00
 For taxes and repairs Girl's School, Erzroom, care of Rev. W. N. Chambers, 44 00
 For work, care of Mrs. Mark Williams, 25 00
 For Bible-reader, care of Rev. J. E. Abbot, 25 00
 For pupil, care of Mrs. J. L. Coffing, 12 00—478 00

FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. F. A. Sanders, Montreal, *Treasurer.*

114 00 For native teacher, care of Rev. C. R. Hager, 48 60
 110 00 3,165 02
 2 50 Donations received in June, 37,528 74
 Legacies " " " 3,476 52
 41,005 26

Total from September 1, 1895, to June 30, 1896: Donations, \$477,222.97; Legacies, \$108,512.92 = \$585,735.89.

FOR YOUNG PEOPLE.

ON THE HILLS AND PLAINS OF INDIA.

KODEIKANAL AND MANAMADURA.

BY REV. E. P. HOLTON, OF MANAMADURA.

AS Madura lies about ten degrees north of the equator, we have two midsummers when the sun is right overhead at noonday, and it is extremely hot. The second of these is much tempered by the monsoon, the steady wind which blows night and day for weeks ; but the earlier one, before the monsoon "breaks," is almost intolerable. Where it does not cause headaches and sleeplessness it often exhausts a strong man's vigor worse than would a hard day at haying at home. The little children suffer worst, losing all color, appetite, sleep, and vigor, becoming pallid little ghosts of what healthy children should be. So, several years ago the wise forefathers of this mission pioneered a path up the winding, rocky beds of the mountain streams, up through the dense thickets of tall, lemon-scented grass, thorny date palms, bristling canebrake and tangles of rattan, up above the fever belt, about 5,000 feet, up to the top of the Palani Hills, where the nights are cool, and the midday heat scarcely more than it is in New England in May. Here in a vast grove or *kanal*, once the gift of a rajah to his bride (*Kodei* means gift), they acquired cheaply from the government an extensive piece of land, built a few mud and thatch cottages, and during the two or three hot, windless months of the year brought their wives and little ones up out of the stifling heat. The rapid, beneficial effect of the air here upon children and invalids has always been a wonder. It succeeds where all else has failed. Civilians, government officials, and planters soon began to follow ; roads were surveyed, cut, and graded ; a small brook in a wide meadow was changed into a beautiful little lake set among the hills. Homes began to spring up upon the slopes and shoulders, some of them permanent and costly. The mission's houses have always remained small and unpretentious, though the thatch long ago gave place to corrugated iron and tiles. There are six of them now, each capable of holding two families, or more, if convenience is sacrificed a little. All are plainly and scantily furnished, and are rented to civilians during other than the two months that we are usually up here. Kodei (as we abbreviate it) is a very beautiful place. The picture on the next page, from a drawing made some years ago, shows the lake, but few of the houses. The trees have been cut sparingly and judiciously, so that most of the houses are hidden by them. Where mistakes have been made they have been speedily remedied, as most of the trees here are remarkably rapid growers. By sales and rents the sanitarium has from the first been mainly self-supporting.

The way to reach Kodei is this : from Madura we come twenty miles by train to a place with the diminutive name of Ammayanayakanur, where we take two-

wheeled spring carts, capable of holding comfortably two of us, three servants, and considerable luggage. They are drawn by stout little trotting bullocks

KODEIKANAL FROM THE WEST.



which are changed every six or eight miles. They can easily trot six miles an hour, so that the thirty-two miles to the *Tope*, or grove, at the foot of the moun-

tains, can easily be made in five hours. At the Tope the twelve-mile climb begins, and the ways of locomotion vary. The ladies and children go up in chairs and cholies — a sort of reclining palanquin — on coolies' heads, four men carrying at a time, with others to take turns with them. The men sometimes go up on hired *tats*, or ponies, which are often most sorry specimens of equine architecture, and require so much vociferous objurgation that the man who has to propel his own tat often has to work his passage, and so will arrive here fully as weary as, and much later than, his more athletic friend who wisely takes off his coat and walks all the way. The coolies take about six hours to walk the twelve miles, often breaking the monotony of their steady tramp by singing, solo and chorus, "Hungokum," "Ho ! Ho !" "Samebum," "Ho ! Ho !" As the path is too steep, narrow, and winding for a cart, all the luggage and furniture — beds, bureaus, stoves, boats, and pianos — have to come up on coolies' heads, fifty pounds for a single head load, forty per man when more than a single load. It is wonderful to see a little eighty-pound coolie toiling steadily up the path with a fifty or sixty pound box or bundle on his head. A white man of twice his weight would have his cranium crushed in, or his neck strained severely, if he tried to do it for even half a mile.

About three o'clock in the morning is the usual time for beginning the ascent ; the fresh coolness, the gradual awakening of the world to the new day, the shrill crowing of the jungle cocks, the distant barking of the big black monkeys, the boy-like notes of a bird, called "the whistling schoolboy," and the occasional glimpses through the trees of the panorama of the plains, slowly unfolding their expanse of tanks, streams, green paddy-fields, brown sands, or yellow harvests, — all make it a most charming journey.

The life here at Kodei is markedly social. After people have been living for ten months in widely separated stations, and seeing other white faces but rarely, they evince a great fondness for tennis parties, picnics, sociables, and concerts. The preaching services, both Tamil and English, the social "sings" and prayer-meetings, are all largely attended. During the season there are more than sixty missionaries up here, from more than a dozen different missions, and they have now for several years held a convention, "for the deepening of spiritual life," which has contributed not a little to the refreshing and refitting for a new year of work on the plains.

During the last sixteen days of March, leaving my family at Kodei, away from the heat and fevers, I went off on a long itineracy in the farthest corner of my station. I had my own sturdy little bullocks, Annan and Thambi (Elder Brother and Little Brother), and my springless cart, with double tent, sciop-ticon, folding bed, table and chair, provision and food boxes, and a box with my new stone filter, so as to be sure of safe drinking water. A hired bandy carried a smaller tent for the twelve catechists, their sleeping mats, blankets, bundles of clothing, cooking and food boxes, and a box of books and tracts. Our first camp was thirty-three miles from home, and our farthest was nearly thirty more. Our plan of work was for all to arise before dawn, have prayers together, and then separate, going two by two to all the villages within a radius of six miles, preaching, singing, talking with individuals, distributing fly leaves to all who could read, and selling tracts and Scripture portions wherever people would buy.

These are sold at about half what it costs to produce them, as we find they are more apt to be careful of them and read them than if they were to receive them gratuitously. The American Tract Society gives us an annual grant to enable us to do this. All come back to camp, or go on to the new one at some appointed village, at about noon, and lie down in the shade to sleep, converse, or read until their food is ready.

After food and rest I would gather the helpers in my tent, and spend about two hours with them in studying the Gospel of Matthew, chapter by chapter, closing with prayers. I myself got a good deal of benefit from these meetings, and I hope they did also. They would then go out for shorter distances than in



A SPRINGLESS BULLOCK CART.

the morning, perhaps to various parts of the town or village where we were halting, selling books and tracts, or reading portions from them to the ever-ready listeners. As soon as it was dark we would take my sciopicon, screen, and poles, lead mallet, iron pins, and guy ropes, tripod and folding chair, myself always carrying the two boxes of slides wrapped up in the white screen, lest a snake or a sudden thorn in a bare foot should cause them to be dropped and ruined. I soon trained three of the helpers so they could put the jointed screen poles together, snap on the guy ropes and screen, drive in the pegs and strain up the ropes, with the edge of the curtain to the wind and moon, while I would mount the sciopicon box on its (home-made) tripod, light the lantern and arrange my slides. The other helpers, meanwhile, would take my two pairs of cymbals and go off to collect the villagers by their singing some sprightly lyric. At such times I would long for a good, ringing cornet, which would fetch every man, woman, and child within sound of its call.

The Tamil people are very fond of music, a fact of which we take all the advantage we can. The scenes from the life and teachings of Christ were assigned beforehand to the different men and they were compelled to be brief, accurate, and to the point, or the light would be suddenly shut off. Often a hymn appropriate to the picture would be sung. We always had the best of



THE OLD MISSION CHAPEL AT KODEIKANAL.

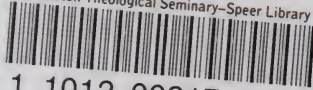
attention. I many times wished that the donors of the sciopticon and its outfit could come and sit by my side of an evening to enjoy the scenes of their labors in India by proxy. The realistic way in which the catechists would tell the Bible stories, putting in such things as pertain to life in *this* country and time, would rather startle those whose thought of Jesus is always in Scriptural form. But it is effective in attracting and holding people's attention.

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